AN EPISTLE

wrytten by John Scory the late bi-
shope of Chichester vnto all the kayth-
full that be in prison in Englande, or
in any other troble for the defence of
Goddes truthe: wherin he dothe as
well by the promises of mercy as also
by thensamples of diuerse holy mar-
tyres, comfort, encorage & strenghte
them pacientlye for Christes sake to
suffer the manifolde cruell and moste
tyrānous persecutiōs of ỹ Antichris-
tian tormentours: exhorting them to
contynue in kaythfull prayers, inno-
cency of lyfe, pacience, and hope, that
God maye the rather deliuer them,
restore againe the light of his gospell
to Englande, and confounde all the
proude, beastly, & deuelishe enterpri-
ses of Antichristes garde, that doo
imagine nothing els but ỹ subu-
ersion of the gospell of Christ,
and contynually thruste for
the bloud of all true
Christians.

In the world ye shall haue tribulaciō:
but be of good cheare, I haue ouercum
the worlde, Iohn. 15. Anno. 1555.

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Vnto the faythfull, and moſt vale-
aũt ſouldyours of the great captaine,
the Lorde Jeſus Chriſt, that be in pri-
ſon in Englande, or any other where
in banyſhmẽt and trouble, for the de-
fence of Goddes worde, Johñ Scory
willyngly a baniſhed man for the ſa-
me worde, wiſheth from God our
father, the grace, comforte, and
ſtrength of his holy Gooſt
thorowe our only me-
diatour Jeſus
Chriſt.

WHo wyll not (deare bre-
thrẽ in Chriſt) cal the ſtate
of our tyme moſt miſera-
ble, and moſt wicked, yf
a man ſhould ſpeake after
the maner of men? And who wyl not
ſay, that we ſhould not take it in good
parte, foraſmuche as a man may be-
holde all godly men (as mooſt meke
lambes) to be ſlayne of theyr owne
ſheperdes: the litle flocke of our Lorde
Chriſt (as fatherles childrẽ) to be ſpoi-
led and robbed of theyr owne tutors:
And laſt of al the very ſonnes of God
to be murthered of theyr owne ſpiri-
tuall fathers, as they wolde be called?

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Who is so blynde or so foolyshe, that doth not euidētly beholde that swoorde sprinkeled wyth the bloud of the godly, whyche ought only to be draspen out agaynst the wycked? What is he that visiting the prisons, goyng to the iudgemēt seates of the vngodly, knowyng the fury and woodnes of Antichrist, beholdyng the gallowes, lokyng vpon the fyres, whose flammes goeth vp to heauen: To be short, who (I say) rekenyng the nombre of soules of suche, as are so many diuerse wayes murdered for the woorde of God, dothe not abhorre thys cruel worlde? Neuertheles yf a man wyl consyder the mater diligētly, he shall perceaue that goddes churche was neuer in any age more happye and more blessed, then she is now. For although in these our dayes the false prophetes, the ministres of Sathā, and of that great Antichrist the man of synne, and chylde of perdicion, beyng confederate and conspyred together wyth the Kynges and Prynces of the earth, haue waged most bloudy battayll agaynst the churche of Christ: yet neuertheles thorow the goodnes of our God she hath most valeaūt champions, which hath

Rom. 13.
1. Pet. 2.
2. Thess. 2.

in

in suche wyse defended her, that they fyghtyng vntyll theyr harte bloude was shed out, and theyr bodyes burned to ashes, haue moste valeauntly throwen downe, confounded, and put to theyr wyttes endes the subtyll and most deadly enemyes of God, of hys sonne Iesus Christ, and of hys catholyke churche and congregacion. O most happye tyme wherin pouertie, nede, pynyng in prison, fetters, chaynes, stockes, rebukes, reuilinges, the dennes and caues of the wyldernes, banishementes, gallowes, fyres, and the crueltye of tyrauntes, are agayne restored to the churche.

O most happy Ferrar more strong than yron, the late Bishop and true pastour of S. Dauids in Wales. O most diligent and paynful Hoper, the vigilant watche man, and true bishop lately of Glocestour. O most hardy & constaunt Rogers, Taylour, & Saunders, Cardemaker, Bradforde, Glouer, Hitbye, anh Caulon, wyth many more both olde and yong, men & women, maried, wedowes and maydēs (whose names and remembraunce as they are eternal wyth God, so ought they not to be forgotten of you) Sap. 3.

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whych in your lyke tyme called all Englande, and namely London to repentaunce, and faythe in Chriſt Ieſu, and in your deathe gaue them an enſample, to endure in the ſame to the ende, yf they wyl be ſaued.

Mat. 10. and. 24.

O moſt worthye and bleſſed martyrs, whych haue by your patient ſufferinges, confounded the malyce of Chriſtes aduerſaries, whych by the effuſion of your bloud haue ſealed, ratifyed, and confirmed, the true catholike doctrine of Chriſtes moſte holy goſpel, in the conſciences of goddes electe and choſen people: whych by the contempt of thys vayne lyfe, haue declared that ye ſought a better lyfe that perisheth not, which is immortal and vndefyled, kept for you in heauen: whych thorowe your moſte willyng and conſtaunt deathe, haue glorifyed your alone and onely ſaueour, and ſtrenghtned hys feble afflicted church and congregacion. you knewe and were certeynly perſuaded (as now appeareth) that it had ben a moſt vile chaunge for you, to haue redemed the ſhorte vſe of thys myſerable lyfe, with the loſſe of that ioyfull and eternall lyfe. you remembred wel thys ſay-

1. Pet. 1.

eng

eng of your mayster Christ. He that loueth hys lyfe, shal destroye it. And he that hateth his lyfe in this worlde, shal kepe it vnto lyfe eternal. And agayne, what shall it profyt a man, though he should winne ỹ hole world, yf he lose hys owne soule? you reioyced not a lytle to remember, that by your pacient sufferyng, you should be added and put vnto the nombre and felowship of the most holy prophetes, Apostles, and martyres of Christe: Wherof some were racked, and would not be delyuered, that they myght receyue a better resurrection: other tasted of mockinges and scorginges, moreouer of bandes and prisonment: were stoned, were sawen in sounder, were tẽpted, were slayne wyth swordes, walked vp and downe in shepes skynnes, in gotes skynnes, in neede, in tribulacion, and veracion, whome the worlde was not worthye to haue. O most valeaunt (I saye) noble & blessed martyres of our age, whych were not murdered, as in old tyme, of Emperours or Kynges that professed manifest hatered agaynst Christ and his churche, but of suche as glorie of the tytles and names of the very pastors,

Mat. 10. and. 16. Ioan. 12.

Heb. 11.

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and wolde be counted the defen-
dours, and fathers of the church, and
the faythe of Chriſt. Wherfore be not
diſmayed dere brethrē at thys ſodaine
and feruent heate, whych is nowe co-
1. Pet. 4. me amōg you to trie you, as though
ſome ſtraunge thyng had happened
vnto you: but rather reioyſe, yea I
ſaye, a thouſande tymes reioyſe, be-
cauſe ye ſhall not be defended by any
earthy power, but by the ſtrong ar-
me of the moſt myghtye and mercy-
full God, and by the moſt myghtye
Heb. 4. worde of Jeſu Chriſte, whyche was
ſharper then any two edged ſworde.
For what earthy authoritie, what po-
wer, what kynde of armour, what ar
tillarye is able to ſuppreſſe ſo great
rage and fury, of theſe moſt cruel and
mercyleſſe, that woulde yet be called
paſtours and fathers of the churche,
and defendours of the faythe. Reioyſe
I ſay, therfore, for euen as ye be now
Rom. 8. made lyke vnto the ymage of ỹ ſonne
2. Tim. 2. of God in ſuffryng, and be partakers
wyth hym in dyeng: euen ſo ſhall ye
moſte certaynly be partakers of hys
lyfe, and raigne wyth hym hereafter
in hys celeſtial kyngdome. And do
not thynke your ſelues better than
your

your brethrē the blessed martyrs that lately haue suffred for the testimony of the Lorde Jesu among you, & your forefathers the holy Prophetes and Apostles, but saye with them: We are troubled on euery syde, yet ar we not wythout shifte, we are in pouertie, but not vtterly wythout somwhat: We are persecuted, but are not forsaken, we are cast downe, neuertheles we are not confounded: And we alwayes beare about in our bodyes, the dyeng of the Lorde Jesu: We are killed all the daye long, and are counted as shepe appoynted to be slayne: Notwythstandyng in all these thynges, we myghtely ouercome, thorowe his helpe that loued vs. Therfore be not afrayed of your aduersaries, whyche are vnto them selues a cause of perdicion, but vnto you a cause of saluacio. For bothe it hathe ben tolde you afore hande, and also it is geuē you now of God thorowe Christ, that you shoulde and muste passe thorowe hungre, nakednes, colde, fetters, stripes, stinche, darke dongeons, swordes, gallowes, and fires, and that furious rage of moste rauening wolues shoulde violently assaile you. For likewise as the

2. Cor. 4.

Rom. 8.

Phil. 1.

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the churche of our God (as a mā may easely perceyue sins the fyrst beginnyng of the same) dyd neyther spring vp, nor was stablyshed by ryches, by pleasures, by ydelnes, by eatyng and drynkyng, by the power of kyngdōs, by aboundaunce and excesse of earthy thinges, by glorious stiles, tytles, and worldly pompe, but by the bloud shedyng and suffryng of the sayntes: Eue so in the last dayes of thys blynd and bloudy worlde, the most glorious spouse of our sauegour & Lorde Christ (which by Antichrist was almost quit banished, and rooted vp) can not be agayne planted, watered, and establyshed, but by many sondry, straunge & cruel persecucions & effusion of much innocent bloude: whych neuertheles the Lorde wyl as certeynly requyre (& that shortly; of the mercyles tyraunt es of thys worlde, as he requyred the bloud of Abell of the vnnaturall brother, and cruel murtherer Cain, and as he required the bloud of the Prophetes of that moste godles & vnthākfull cytie Jerusalem. Be therfore pacient deare brethren a whyle: for within a very lytle whyle, he that shal come wyl come, and wyl not tary.

Bloudy handes.

Gen. 4.
Mat. 23.
Heb. 10.
Iaco. 5.

Beholde

Beholde the husbande man wayteth for the precious frute of the earthe, and hathe long pacięce therupon, vntyl he receyue the early & latter raine. Be ye also therfore patient and stable your hartes, for the commyng of the Lorde draweth nye. For as many as wyl lyue godlye in Christ Jesu, must nedes nowe suffre persecution. Thys is that waye, thys is that pathe that leadeth vnto lyfe. In thys must ye walke, yea rather ye muste runne in thys: whych we trust ye wyl do, forasmuche as the Lorde ỹ dwelleth wyth you vnto ỹ worldes ende, wil not suffre you to be tẽpted aboue your strength. He hathe promised to geue you a mouthe and wisdome, where agaynst all your aduersaries shall not be able to speake, nor resiste, (whych promise as many of you doo knowe, the Lord dyd most truly kepe wyth thaforenamed gloryouse martyrs, that did lately suffer among you) he hathe promised that not one heare of your heades shall perishe. Ar not two sparowes (saieth the truthe that cã not lye) sold for a farthing, and one of them shall not falle on the grounde wythoute your father: feare ye not therfor (saieth

2. Tim. 3.

Math. 28.

1. Cor. 10.

Luc. 21.

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eth he) ye ar of moze valure then ma-
ny sparowes. All ye therfoz that haue
Esa. 55. plealure in ryghtfulnes, and haue ỹ
lawe of your god writtẽ in your har-
tes, feare not the curse of men, noz be
afrayed of theyz blasphemyes and
reuilynges (saythe your lozd God) foz
wozmes and mothes shall eate them
vp like clothe and wolle: neuertheles
my ryghtfulnes (saythe the lozd) and
my sauyng healthe shall endure foz
Ioan. 6. euer. And the saueoz of men saythe,
that he came downe frõ heauen, not
to doo hys owne wyll, but the wyll of
hym that sent hym. And that thys is
the fathers wyll that sent hym, that
he shuld lose no thing of all whych he
hathe geuen hym, but shuld rayse thẽ
vp agayne at the last daye. Therfoze
cõfoze your selues (beloued bzetherne)
wyth these and suche like wozdes of
the truthe.

And yf they shal pursue you, that you
shal be compelled to fozsake your na-
tiue countre, wyth other of your poze
bzetheren and countremen, & to leue
your labozs and lyuinges vnto mer-
cyles straungers, and blody papistes:
Psal. 24. Remember that the holl earthe is the
lozdes, and all that is in it. Remem-
ber

ber also howe that holy Dauid was compelled thorowe the tyranny of Saul, not only to forsake hys owne natiue countre, but also to flee & saue himselfe among ỳ heathen idolaters. Forget not the most innocent babe Christ, wyth the most pure virgine hys mother, and good father Joseph, whych were cõpelled thorowe Herodes ambycious tyranny to flee in to Egipt. Remember also that the same God that helped Dauid, and the babe Christ in all daungers, and brought them home agayne in to their owne countre, is yet alive, & as hable bothe to saue you now, and also to throwe downe your ennemyes, as euer he was. Therfor if ye shall be compelled to flee from your natiue countre, saye as Dauid sayde, when he was compelled to flee from hys owne citye Jerusalẽ, thorowe the rebellyon of hys owne trayterous sonne Absalon: yf I shal finde fauour in the eyes of the Lord, he will bryng me home againe in to myne owne countre: but if the Lord thus saye, I haue no lust vnto thee, behold here am I, let him doo wyth me what semeth good in hys eyes. yf they shall put you in to prisõ,

1. Reg. 28.

Mat. 2.

2. Reg. 15.

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be myndefull of Jeremy, Paule, and
Ier.28. Sylas, wherof the one was let downe
Act.16. in to a doungeon, wheare as was no
water, but myre: wherin the prophet
of God stoke fast: The other two wer
thrust in to an inner pryson, and theyr
fete made fast in the stockes. yf they
Iob.1. wil robbe & spoile you of your goo-
2.Tim.6. des, Remember ỳ naked ye came oute
of your mothers wombe, and naked
you shall depart hence: Remember
Heb.10. the faithful bretherne of the hebrues,
whych toke in good worthe the spoy-
ling of theyr goodes, and that wyth
gladnes, knowyng in thēselues that
they had in heauen a better and an
induring substaunce. yf they shal af-
ter theyr common maner reuile you,
& call you knaues, theues, traitours,
seditious, scismatikes, heretikes, and
falsely speake al maner of euel sayen-
Mat.5. ges agaynst you for your mayster
Christes sake, thā reioyse and be glad,
for your rewarde is great in heauen.
For euen so haue theyr forfathers re-
uiled the holy prophetes, Christ, & hys
apostles. And remembre that ther is
Mat.10. no disciple aboue hys maister, nor no
seruaunt aboue hys lorde. yf you
shallbe betrayed of your fathers,
mo-

mothers, brothers, sisters, sonnes, doughters, & of your owne houshold, familiars and kynsfolke: remember that our saueour tolde you, bothe that these vnnaturall treasons should be committed, and also that he hym self was betrayed and solde of hys owne familiar Apostle. yf they shall sawe you in sounder, thynke on the Prophete Esay, whych by (the testimonie of Ecclesiasticall writers) suffred the same deathe. yf they wyl throwe you in to the bottome of the waters and drowne you, forget not the history of Jonas. yf they wyll caste you to the Lyons, or other cruell beastes to be deuoured of them: Consyder that the holy prophete Daniel was so handeled before you. yf they wyl stone you to deathe, you shalbe in that suffering, companions wyth the fyrst martyr Stephen. yf they wyll stryke of your heades wyth the sworde, remember that Johñ the Baptiste hade the same ende. yf they wyll vniustly laye sedicion or treason vnto your charge, & so hang you vp on the gallowes, loke vp to your head & maister Christ, whych was in like maner vniustly accused of the same crymes, & so hanged

Math.10.

Math.26.

Ion.1.2.

Dani.6.

Act.7.

Mat.14.

Luc.23.

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ged vpon the tre among malefactors and theues. yf they will cut oute your tonges and pulle your skynnes ouer your eares, you haue a moste noble enlample to beholde, the moste excellēt mother and hyr vii. sonnes, in the. ii. boke of the Machabeis: And forasmuche as ỳ moste wicked enterpryses
Mach. 7 of thys tyme, in restoring idolatrous and false religion, and persecuting the true christians, is muche like vnto the tyrannous time of Antiochus: Reade diligently I praye you among other thynges, the foure fyrst chapters of the fyrst boke of the Machabees, and the. vi. and. vii. chapter of the seconde boke. Wherby you maye be both comforted in your afflictiōs, and also be the lesse offended, that now ỳ people by heapes, some for flatery, some for feare, and some for filthy lucre, forsake the lawe of the Lorde, cōmitte muche euel in the lande, chase out the secrete christians, whych had
Mach. 1. hid themselues in corners and preuy places, & ioyne themselues vnto the Papistes, runnyng an horyng after theyr moste false, hypocrytical and abhominable worshyppynges, as they were wode. For euen so dyd they in

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the tyme of the cruel tyraunte Antiochus, as you maye perceiue in ỳ firſte and ſecond chapters, of the fyrſt booke of the Machabees. And therfore if you ſhall perceiue ỳ any for feare of trouble, ſhall ſhrinke and recante the open truthe of Chriſtes holy doctrine (whiche the curſed papiſtes deſire chiefflye ỳ ſo they maye gratefie theyr father ỳ Deuel, in murderyng bothe ſoules & bodies) remeinber that Chriſt hathe bothe tolde you aforehand of ſuche ſhrinkers in the parable of the ſower, by the ſede that fell vpon the rocke. And alſo that al hys apoſtles ſhronke from him in hys moſt trouble: and of them, one denied and abiured hym, as the Papiſtes now compelle men to abiure that truthe, ỳ is more manifeſt then the noone daye: remeber alſo, that when Paule was firſt preſented before Nero in iudgement at Rome, all the brethren forſoke him: for whome he prayeth vnto God, that he will not laye that ſhrinkyng and backeſlydyng vnto theyr charges.

Ioan. 8.

Math. 13.

math. 26.

2. Tim. 4.

Therfore yf ſuche thynges haue or ſhal happen, be nothyng diſcouraged (dearely beloued) to continue your fyght agaynſt Antichriſt, (as ye haue

Eph. 6.

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beganne) wyth the swoꝛde of the spꝛ-
ite, and pacient suffryng: but plucke
vp your hartes lyke valeaunt souldi-
ours. Beholde with Steuen the Loꝛde
Act.7. Jesus standyng at the ryght hande of
power, ready to take your parte, and
to helpe you, vpon whome your faith
hangeth, and not vpon any woꝛldlye
creature. Foꝛ yf nowe agayne al the
disciples should shrynke frō theyꝛ mai-
ster, and al the bꝛethꝛē foꝛsake Paule:
yet should Chꝛist and hys woꝛde (vn-
to whych ye sticke, and for the whych
Antichꝛist dothe persecute you) be the
truthe, and Paule hys faythfull ser-
uaunt and Apostle. Fynally yf they
shal (accoꝛdyng to theyꝛ most cruel cu-
stome) burne you also quicke, as that
mercyles generacion hathe alredy
burned a great nūbre of your fayth-
ful pastours (that gladly gaue thoyꝛ
liues foꝛ theyꝛ flockes) besides a great
number of your innocēt fathers, mo-
thers, sōnes, doughters, bꝛothers, su-
sters, husbādes, and wyues, kynsfolke
and frendes, whom they haue in lyke
maner consumed to ashes, & yet their
bloudy appetites is not satisfyed, noꝛ
wylbe, so long as the long pacience of
the Loꝛde shal suffre them to haue the
swoꝛde

swoorde in theyr handes. yf, I saye, they shall also burne you quicke, Remember the .iii. chyldren that were throwē in to the fyry fornace, because they would not (accordyng to the vnlawful commaundement of the Idolatrous King Nabuchodonosor) worship with theyr body ẏ golden ymage, that he had set vp to be worshipped. *Dani.3.*

Remember also the holy martyr of Christ Policharpus, the disciple of S. Iohn the Euangelist: whych beyng threatned by the Iudge that he would burne hym quicke, (as nowe the Papistes threaten you) made hym answere and said: Thou threatnest fyre, that shall burne but an houre, & sone after must be quenched: for because thou knowest not that fyre of the iudgemēt to come, and of the eternal punishment, that is reserued for the vngodly. But why taryest thou: do what thou wilt. yf (I saye) you shalbe by any of the aforesayd wayes, or by any other tormented, aboue all thynges lyft vp your heades, & loke vnto your heade captayne the Lorde Iesus, the author and fynisher of your fayth (as S. Paule calleth hym) whych for the ioye that was set before him abode the *Euse. eccl. li. 4. ca. 15*

Heb. 12.

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crosse, and dispised the shame, and is set downe on the right hande of the trone of God. Cõsider therfore, howe that he endured such a speakyng a-
2. Cor. 4. gaynst him of synners, lest ye should be wearied & faynt in your myndes. The tribulations ar but mometany, shorte, and lyght, but the glory that is prepared for you thorowe Christ, is
1. Pet. 1. eternal, immortal, vndefiled, & suche
1. Cor. 2. as neyther eye hathe seen, nor eare
Rom. 8. heard, nor hath entred in to the harte
1. Pet. 4. of mã: where of the afflictions of this life are not worthy. Wherfore before al thinges take hede (dearly beloued) that none of you suffer as a murtherer, or as a theefe, or an euill doer, or as a busibody in other mens maters: but if any of you shal after the ensample of the late blessed Martyrs (for which of all the shameles Papistes, and most filthy Sodomites, could or can iustely convince the glorious Martyrs of Christ, Ferrar, Hopar, Taylor, Rogers, Saũders, Bradford, Glouer, Cardemaker, or any of them, whome they haue most wilfully and maliciously murdered, of any notable cryme) if, I saye, any of you shall after their ensample, suffer as a Chri-

tian

stian man: let hym not be ashamed, but let hym glorifye God on thys behalfe, and committe hys soule vnto hym wyth wel doyng, as vnto a fayth ful creatour. These be in dede, I can not denye, stormy and troublesome dayes, neuertheles yf ye in the holye Goost, throwe the moste precious death of our alone and omnisufficient mediator, the mã Christ Jesu, wyl now runne vnto the throne of grace & mercy, and wyl not ceale to call vpon our most myghty & mercyful father: He wyl vndoutedly, graciously heare you, he wyll most certaynly delyuer you. For he sayeth call vpon me in the daye of thy trouble, & I wyl delyuer thee. Here is a most playne promyse of delyueraunce. God is faythful and true in al hys wordes: he neuer fayled any that called faythfully vpon hym. Thys promyse is sealed throwe the blond of Jesus Christ, in whome all goddes promyses are, yea and Amen. Therfore be not weary, be not fainte harted, shrynke not. The battail is not yours, but the Lordes. Only stande furthe lyke men, and beholde the Lordes helpe: Saye wyth the most noble Josaphat, O Lorde ther is no strength

1. Tim. 2. Hebr. 4.

Psal. 49.

Psal. 145.

2. Cor. 1.

2. Para. 20.

Act. 4.

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in vs to relysse these furious and ra-
gyng enemyes of thyne, neither
wote we what to do, but only we lyfte
vp our eyes vnto thee. Saye wyth the
Apostles of our Lorde and sauiour:
Now Lorde beholde theyr threatnyn-
ges, and graunt vnto thy seruauntes
wyth all confidence and boldnes to
Dani. 9. speake thy worde. Saye wyth the ho-
ly prophete Daniel, O Lorde our God
thou art ryghteous in al thy workes,
we haue iustly deserued all these pla-
ges, that thou hast brought vpon vs,
because we wolde not harkē vnto thy
voyce. We haue synned o Lord, & done
wickedly against al thy ryghtfulnes:
yet let thy wrathful displeasure be tur
ned awaye (we beseche the) from this
afflicted realme of Englande, and thy
sorowful congregacion. O our God
enclyne thyne eare and harken, at the
least for thyne owne sake, for thy dear
sonnes sake, in whose name thou hast
promysed to heare vs. Open thyne
eyes, & beholde howe we be desolate.
We caste not our prayers before thee
in our owne ryghteousnes, but onely
in thy great mercyes. O Lorde heare,
o forgyue Lorde, o Lorde consyder, ta-
rye not ouer long, most myghty Lord
and

and mercyful father we beseche thee
yf we shall after thys maner boldye
and wythoutcessyng are, call, seke, &
knocke at the throne of grace and of
mercye, we shall certainly fynde fa-
nour to helpe in the tyme of nede. Hebr. 4.
The vnryghteous Judge ỳ neyther
feared God, nor cared for man, to be
ryddde of the importunate sute & crye
of the widowe, herde her request, and
auenged her of her enemye. And shal
not God (sayeth Christ) auenge hys e-
lecte, whych crye daye and nyght vn- Luce. 18.
to hym, yea though he deferre them?
I tel you, sayeth he, that he wyl auẽge
them, and that quickely. Marke wel
this parable, derely beloued, & it wyll
in a maner cõpel you, wyl ye, nyl ye,
to confesse frankely and playnly, that
God can not (because he cã not denye
hymselfe) but that he must nedes hear
your prayers, yf ye faynte not, nor
ware weary in calling vpõ him. This
Judge is not a father, but a tyraunte,
and yet neuertheles he herd the wi-
dowes crie: But God is our father
and so wold be called of vs, and shuld Mat. 6.
he not heare vs? This Judge is cruell
and hathe no compassion of other
mens calamites. And yet he fulfylled

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Psal.103. the wydowes desire. But God is na-
Hebre.4. tyrally mercyfull & pitiefull. We haue
not sayeth S. Paule anye preest, whi-
che cā not haue cōpassion on our in-
firmities, but was in al pointes tem-
pted like as we are, but yet wōut syn-
ne. And should he contemne our cō-
tynuall, humble and faythfull sutes?
The Judge neuer commaunded the
wedowe to cum vnto him for healpe,
but was rather offēded wt her, because
she troubled him with her dayly cry-
eng, & neuertheles he herd her: But
Psal. 49 God hathe commaunded vs to call
Math. 7. vpon him. Call vpon me (sayeth he)
And. 26. in the daye of thy trouble: Aske, seke,
knocke, sayeth Christ, watche & praye,
that ye entre not into temtacion. Se-
yng than that he hathe commaunded
vs to call vpon hym, wyl he not heare
vs, whan we do accordyng to hys cō-
maūdement? The Judge made neuer
promyse to ỹ wedowe to helpe her, he
neuer promysed to heare her cause, but
rather dyd oftē tymes denye eyther to
helpe her or heare her: And notwyth-
standyng in conclusion he dyd bothe
heare her, and helpe her. But God
hathe promysed to heare vs, and hath
not only so promysed, but hath also ra-
tifyed

rected the lawes both an other, sayeng: Verely, verely I saye vnto you, what so ever ye shall aske the father in my name, he wyl geue it you: Nowe is it possible nowe, that God should go frō hys owne promyses? To be short, the Iuge naturally is euel, and yet doth good vnto ỹ widowe in hearyng her cause and helpyng her: And wyl not god beyng naturally good, do vs good in hearyng our prayers? Therfore although God semeth nowe to differre vs, & to suffer the bloudy and cruel aduersaries, to long to triumphe ouer vs: yet let vs not despaire, but cōtinue in prayers, beyng fully persuaded, that though he seme nowe to be farre of, that yet he wyl certeinly come, and delyuer vs. He can not faile nor lye, but wyl come (as the prophete sayeth) and wyl not tarye. And I saye vnto you (sayeth Christ) that he wil auenge hys electe, and that quyckly. But the iniquitie of the Englyshe Ammorites is not yet full, neyther theyr cruel tyranny yet rype. For so sone as theyr wyckednes is ful, and theyr crueltye ryppe, the Lord wyl sende hys reapers to cut them down (as he reuealed vnto hys seruaunt Iohn) and they shall

Ioan.16.

Luc.11.

Aba.2.
Luc.18.
Gen.15.

Apo.14.

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be caste into the great wynefat of the
wrath of God: yea they shall be thro-
wen into the pyt, that burneth wyth
fyre and brimstone, into that vnquē-
Apo.19. cheable fyre where as shalbe wepyng
Marc.9. and waylyng, and gnashing of tethe.
Go to nowe ye tender parnelles, that
Esa.3. come in proudely wyth stretched out
neckes, and wyth payne wantō eyes,
trippyng and daūlyng so nycely with
your fete, that can not endure, that a
blast of the north east wynd in ỹ wyn-
ter, or that the sunne beames in the
sommer, should ones touche the bare
of your owne stynkyng carcases: and
yet be so mercyles to the poore mem-
bres of Christ, to honest, godly, quiet,
and obedient subiectes, that neuer of-
fended you, that would fayne by all
meanes please you (so that they might
not therby displease God) that prays
continually to God for your amende-
ment (so mercyles I saye) that you
put them into the mouthes of moste
bloudy rauenyng wolfes, & most cur-
rishe bocherli dogges, to be baited, har
ried, & torne in peces: to be spoyled &
robbed of landes, houses, lyuynges,
lybertie, goodes, and countreye, to be
pinched & pyned in stynking prisons,
wyth

with stockes, fetters, chaines, rackes, colde, famine and other rigorous tormentes: to be strangled with halters, to spille theyr innocent bloude wyth swordes & axes, to burne them quicke to ashes. Go to I saye you tender parnelles, that be nowe so tender & daintie ouer your owne vyle fleshe, and so mercyles to the fleshe, bloud, bones, bodies, and membres of Christ, & temples of the holy Goost: tell me what wyll ye do in the tyme of the visitacion and destruccion, that shal come vpon you sodaynly, lyke a storme & tempest: To whom wyl ye rūne for helpe: or to whome wyll ye gyue your honour, that he maye kepe it: that ye come not among the prisoners, or lye among the deade: Tel me (I praye you) howe well you shalbe able to endure that vnquencheable fyre, wherin for your manyfolde, blodye tyrannies, & murtheryng of Goddes people, you shall most certaynly burne worlde wout ende, w̄ wepyng, wayling, & gnashinh of tethe, which are prepared for the deuil & hys aūgels. Neither shall your Romishe pardons, nor your Sodomitical massemōgers with al theyr trōpery, be able to plucke you out of ye fyry lake: Whan

Ephe. 5. and. 1. 1. Cor. 6.

Esa. 10. Pro. 1.

Esa. 66. Mar. 9.

Matth. 25.

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Scory. J.

Sap. 5.

When as ye shall se the ryghteous stande in great stedfastnes agayn̄ you, that haue dealt so extremely w̄ them, and takē awaye theyr labours, when you beyng vexed wyth an horrible feare, and wonderyng at the sodayne health, glorious kyngdome, & beautiful crowne, whych the ryghteous shal receyue at the Lordes hande, and gronyng for very distresse & anguyshe of mynde, shall saye wythin your selues. These are they whome we sometyme had in derision, and iested vpō. We fooles thought their life very madnes, & theyr ende to be wout honour: but lo howe they are counted among the chyldrē of God, and theyr portion is among the sayntes. Therfore we haue erred from the waye of trueth, the lyght of ryghteousnes hathe not shyned vnto vs, and the sunne of vnderstandyng rose not vpon vs. We haue wearyed our selues in the waye of wyckednes, and destruction. Tedious wayes haue we gone, but the waye of the Lorde we haue not knowen. What good hath our pryde done vnto vs? or what profyte hathe the pompe of ryches brought vs? al those thynges are passed awaye lyke a shadowe

dowe. &c. O ye proude and bloudy Papistes, suche miserable wordes shal ye speake beyng in hell, and burnyng in fyre vnquencheable wyth the deuell & hys aungels, whose kyngdome you haue promoted, maynteyned, and defended. Wherfore (deare brethren) be nor greued at theyr moste vayne pompous, and shorte pryde, and glorious welthe, thorowe the whyche they are become so maliciously wood, to practise dayly suche furious & monstrous madnesse and tyrannye, agaynst the Lorde Christ, hys Gospell, & hys pure membres: but consyder ye the most horrible endes of Pharao, Saul, Antiochus, Herode, Marencius, Julianus the apostata, and suche other tyrauntes, whose endes the tyrauntes of the Popishe Sodomites and princes of Gomorra wyl shortly folowe: And so thou shalt haue iuste cause rather to lamēt the most myserable state, wher in they are now holdē captiue of Satan, than to folowe theyr cursed & cruel enterpryses. The Lorde (sayeth Dauid) hath set them in a slippery place, that he maye cause them downe headlynges, and destroye them. O howe sodenly do they consume, perysshe, and come

Psal. 37.
And. 73.

Exod. 14.
1. Reg. 31.
2. Mac. 9.
Act. 2.
Euse. eccl. Li. 9. ca. 9
Theod. li. 4. cap. 25.

Psal. 73.

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come to a fearfull ende: yea euen as a dreame whā one awaketh. So makest thou theyr ymage to vanishe out of the cytie. Thys had Dauid founde true by experience, therfore in an other psalme, I my selfe (sayeth he) haue sene the vngodly in great power, & florysshe lyke a grene Baye tree: but I went by, lo he was gone, I sought him, but he coulde no where be fōde. Kepe ye therfore innocency, and take hede vnto the thyng that is ryght. Sit stil, be quyet, and patient, embrace & kysse the Lordes rodde: For in quyetnesse and in hope (sayeth the Lorde) shall your strength lye. Call vpon God wythout ceassyng, and in your prayers be myndfull of the afflicted, oppressed & scatered churche of Christ, whych is nowe once agayne almost rooted vp by the wylde Bore of Rome, and other of that swynishe generacion, that God for hys mercy sake maye yet agayne (yf it be hys blessed wyll) buylde vp the walles of the Englyshe Jerusalem, and turne awaye the captiuitie of our Syon.

Pſal. 37.

Eſa. 30.

Pſal. 80.

Pſal. 50. and. 124.

1. Pet. 5.

¶ The God of all grace, whych hathe called you vnto hys eternall glory by

Christ

Chryst Iesu, shal hys owne selfe (after ye haue suffred a lytle affliccion) make you parfyte, setle, strengthe, and stablyshe you. To hym be glorye and dominion for euer, and whyle the worlde endure. Amen. The peace of God, the strength and cõforte of the holy Goost, be wyth you al that loue the Lorde Iesus in purenes.

AMEN.

Ephi. 6.

Apoca. 22.

Veni Domine Iesu cito.

Anno. 1555.

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